

The Brooklyn Jewish Center Review

SUBMISSION OR RUIN!

By LOUIS J. GRIBETZ

MYRA HESS HEALS LONDON'S WOUNDS WITH MUSIC

By DAVID EWEN

OTTOMAN JEW

By HARRY E. WEDECK

THE NEW MARRANOS

By HAROLD BERMAN

"CHRISTIAN BUT QUALIFIED"

By MARGUERITE HARMON BRO

NEILAH

By I. L. PEREZ

Translated by Elias N. Rabinowitz

JEWISH EVENTS REVIEWED

By LESTER LYONS

SEPTEMBER

1941

"In Thy Light We Shall See Light"

Days of darkness have at times come to us and to the rest of the world,—when the light of tolerance seemed dim indeed.

Today, the world is faced with danger, which threatens civilization to its very foundation.

Now, perhaps more than ever, it is the function of religion — both Jewish and Christian — to hold high the torch of Faith which it has received; to feed the flame until it burns so brightly that all the world may see it and again exclaim,

"In Thy Light We Shall See Light"



CONSOLIDATED TAXPAYERS MUTUAL INSURANCE COMPANY

HARRY STRONGIN, President

100 CLINTON STREET

BROOKLYN, N. Y.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXIII

SEPTEMBER, 1941 — TISHRI, 5702

No. 3

SUBMISSION OR RUIN!

AS the year 5701 neared its end two conspicuous events took place which claim our special attention.

1. On Sept. 11, in Des Moines, Iowa, under the auspices of the America First Committee, Charles A. Lindbergh delivered a prepared address over a national hookup on the subject "Who Are the War Agitators?" He said: "The most important groups which have been pressing this country toward war are the British, the Jewish and the Roosevelt Administration." These groups, he continued, "planned: first, to prepare the United States for foreign war under the guise of American defense; second, to involve us in the war, step by step without our realization; third, to create a series of incidents which would force us into the actual conflict." He advised the Jewish groups to cease "agitating for war" and to oppose it in every possible way, "for they (Jewish groups) will be among the first to feel its consequences." He further declared concerning the Jews that, "the greatest danger to this country lies in their large ownership and influence in our motion pictures, our press, our radio and our government." He concluded by saying that there would be little danger of America's involvement in war "if any one of these groups—the British, the Jewish, or the Administration — stops agitating for war."

2. A sub-committee of isolationist U. S. Senators started an investigation of America's motion picture industry. The resolution introduced in the United States Senate charges that the motion picture business is in the hands of groups interested in involving the United States in war. Two Senators, sponsors and co-authors of the resolution, charge that the motion picture industry is a monopoly controlled by a "handful of men of foreign origin" and are using the 17,000

motion picture theatres in the United States for the "glorification of war." These Senators decried the large Jewish ownership in the film companies.

These two seemingly independent ventures—the speech and the investigation—bear striking external and internal resemblances. They have coincidence in time, kinship, language and similarity of thesis and scope. The authors, too, have the same background: all are isolationists and members of the America First Committee. No discriminating mind could doubt that they are component parts of an integral whole. No disinterested mind could doubt the common design and objective of both: to fasten war guilt upon Jews and to condemn Jewish ownership in industry.

One felt a strange emotion on first reading the Lindbergh speech. It ran through our veins like a burning fever, not unlike the fear and the agony of shame which comes to a parent on discovering symptoms of a dangerous disease in his child. The sinister suggestiveness in the charge that if war comes it will be the result of the machinations of the Jewish people; the cruel intimation that reprisals will be visited upon the Jews if war comes to America; the cunning plea for our salvation by our abstinence from advocating war; the reeking wickedness in the allegation that Jewish ownership and influence is the "greatest danger" to America—exceed in extravagances anything thus far uttered by any public figure in America and equal only the animus of Nazi Germany. Submission or Ruin! Before Lindbergh spoke it was incredible that at a time when Jewish blood leaps out in torrents any American would inflict more injury on the bleeding body of the Jew. That man's heart must be colder than ice who would enter a sick chamber and give more pain and tears to the sick patients. What Lind-

bergh did is infamous even in a foul age. His guilt has special aggravation.

This writer, like many others, no doubt, had a strong temptation to be silent on the Lindbergh speech; to submerge anxiety and indignation in silent contempt. The logic and force of current events would neutralize its harmful effects. The inherent tragic force of his remarks would spend themselves. Moreover, we thought, let others speak out. Lindbergh challenged the sense of duty and of justice of all Americans. Let the Gentiles bred in the American tradition rise up and refute and dissent.

It would be inconsistent with self-respect, however, to become a mere spectator in the presence of crime. Too, we live in a cold, chaotic, harsh and suspicious world. We are in a period of upheaval, change and dissolution. Tyranny deals with and evokes bitterness and narrowness in human nature. Humanity, in time of tyranny, becomes afflicted with parasites and mediocrities, human pests and puppets and pitiful bargains. The evil of war is here and wartime is peculiarly favorable to the existence, growth and propagation of anti-Semitism. Wartime makes the bacteria of anti-Semitism an especially communicable disease from the sick to the well. Therefore, in the best interests of America and Jewry it is our duty to indignantly and emphatically deny false charges and accusations.

Lindbergh's and the Senators' false accusations against the Jews are a challenge and a warning to all Americans. If there is no safety for any racial minority here, there can be no security for anyone in America. The attack upon the Jew is not an isolated matter. It constitutes an attack upon the freedom of all men in this land.

America is engaged in a life-and-death struggle. It must mobilize and concentrate all its powers and resources for defense. He who appeals to racial emotions divides American forces and exposes her to danger. Americans must not permit Lindbergh

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year

Joseph M. Schwartz, President Emanuel Greenberg & Hyman Aaron, Vice Presidents David Goodstein, Treas. Max Herzfeld, Sec.
Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

and Company to weaken and debase our morale.

The Jewish people have an abiding and invincible faith in the ultimate triumph of justice. They have the same faith in America, whose basic conviction is the liberty and dignity of the human person. Nothing can happen to the Jew in America except with the utter extinction of American ideals. Not until the Constitution becomes a dead letter, not until the concept of justice which we have built up for 300 years is replaced by terror and violence and hate, not until the deeply-imbedded ideals of fair play are supplanted by discrimination and prejudice, will the Lindbergh threats prevail here.

Lindbergh and Company have just dropped a load of high-explosive and incendiary bombs. They have dropped it on a modern building of steel and reinforced concrete. On such buildings incendiaries have no effect. Of course, the warning sirens must be sounded. But we must not go down into shelters and into holes in the ground, cowering and cringing. We must, with all our might, attempt to extinguish the fire. It is in this light and with such activity that we must attend to the Two Events.

Self-searching realism will lead us to even greater loyalty to America and to Judaism, and the pathetic little tragedy of the Two Events is predestined to play itself out into mere memory.

—LOUIS J. GRIBETZ

"THE DAY IS SHORT AND THE WORK IS GREAT"

WE are resuming our season's activities at a time most crucial in the life of the Jewish people, as well as in the life of all the world. There is so much to be done to strengthen and to defend the last ramparts of Democracy against the onslaught of the new barbaric forces that are sweeping over the face of the earth. There is so much to be done to strengthen and to defend our people, who are in the front ranks of suffering in this world upheaval. There is so much to be done to fashion new spiritual fortresses of strength here in our American Jewish life if American Jewry is to play the important role that destiny has set for her. Yes, the work to be achieved is great, and *the day is short!* Time is the essence in this critical period. We cannot afford to wait or to postpone

JUST BETWEEN OURSELVES—

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

ANYONE who still remembers the old Jewish life in the lands across the sea, and even in America, will be struck by the changed attitude of the present average Jew in the days and weeks preceding the season of the High Holy Days. A few decades ago, the entire month before Rosh Hashonah, the month of Elul, seemed to take on a holy significance. Long before Rosh Hashonah came the Jew had the feeling that he was approaching a time of awe and solemnity. There was a period of spiritual adjustment in his life, so that when he entered the synagogue on Rosh Hashonah he was fully attuned to the high motif of the sacred day.

I believe that is why the holy days had such meaning and power in the molding of Jewish life. Unfortunately, many of our people have lost that sense of spiritual preparedness. True, they come to the synagogue on Rosh Hashonah, but without the mental and spiritual adjustment to make that day as effective as it should be in their lives. I find that this is one of the roots of the spiritual ailments in Jewish life. Not the month of Elul, not the awesome Slicoth services have any meaning to many of us. There is too sudden a transformation from the

everyday, ordinary life into the holiness of Rosh Hashonah, and the Holy Days cannot make the impress upon the Jewish mind and heart that they were meant to make.

I should like to plead with my people at this time. Begin to think of what Rosh Hashonah and Yom Kippur ought to mean to you; begin to think not only of the hours that you will be called upon to spend in the synagogue, but to think also of the deeper truths that these days should implant within our hearts.

Let us give more thought to what Rosh Hashonah and Yom Kippur should accomplish in our lives, and then when we come to the synagogue on Rosh Hashonah and offer our prayers, the words that will come from our lips will be words that will also come from the depths of our hearts. In that fashion alone will Rosh Hashonah and Yom Kippur again assume the great role in Jewish life that it held throughout all the ages past.

Israel H. Levinthal

what has to be accomplished now. Let it not be said of us, "And the workmen are sluggish!"

The summer months are passing. Many of us have spent these weeks pleasantly, enjoying the blessings of country and seashore. We have gained in health and strength. Let us utilize this new vigor to do our share, as Jews and as Americans, in making the coming year meaningful and purposeful in our lives.

—I. H. LEVINTHAL

PALESTINE'S FUTURE

A Report in "The London Jewish Chronicle"

Major Victor Cazalet, M.P., expressed his confidence in the future

of the Jewish National Home.

"It is my opinion," he said, "and it is widely shared, that Jews are treating the view that victory is the immediate end as an overriding consideration, and are sinking their feelings about their own question. They are exhibiting great patience in face of the fact that there has been no definition of the position after the war and no decision to form a Jewish Force. I am convinced that an Allied victory in the war will secure Jews their National Home as one of a number of federated States. I am more convinced than ever that the establishment of such a Jewish State will bring benefit to the surrounding Arab districts as well as to the Jews themselves."

OTTOMAN JEW

By HARRY E. WEDECK

In writing of the Jews of Salonika Mr. Wedeck dealt with conditions as they existed before the Nazi conquest of Greece.—Editor.

A STREET in Istanbul, warm with odors of spices, garlic, lakoum, perfumes trailing from exotic women. Barking of man-gy, furtive dogs. Venders of colored drinks. Fat Turks waddling by — bearded men, Armenians, Circassians, high-booted Bulgars and Russians. Oily Greeks fingering their "conversation beads." Soldiers, peasants in shaggy sheepskins, Moslem women, dark-robed, eyes peeping out of the yashmak. Cries, monotones in a dozen tongues . . . *Allah u akbar wu Mahomed rasul . . . kalemera* in lisping Greek . . . a harsh assault . . . *paluopaido* . . . or a hoarse, guttural Arabic *kifl halik?* . . . the sounds go wailing on the heavy, languid air . . . You cannot tell which is Greek Catholic and who is Nestorian. Nor can you distinguish Jew from Gentile, either in speech or dress. But Jews are certainly there, busy in this group or that . . . coaxing you to purchase in the noisy bazaars, offering you fabulous rings, passing by in absorption of the immediacies, or just shuffling on in their age-old humility.

The Jew, indeed, seems so much at home here, in this Eastern cross-roads, in this flood stream of races, tongues, and antique ways. For the Jew still remains, in these forgotten Turkish cities, an utter Oriental.

The Jews of the Ottoman Empire have always felt at home — more or less — living remotely from their Western kin. To the West, in fact, they are almost a legend — until the shadow of the swastika wakes them into chill reality. Numerous non-Jewish travelers have surveyed the Ottoman Empire; but few have commented at any great length on Jewish conditions. In the Middle Ages Rabbi Benjamin de Tudela traveled through Turkey and the Near East and made luminous comments on his fellow Jews. Early in the nineteenth century, too, a Jewish wanderer roamed the country, but since then general surveys, with Jewish emphasis, have been rare.

The Jews of Turkey are Ashkenazic and Sephardic, the former having been early European settlers, while the Sephardim migrated from

Spain in 1493. Most of the Ottoman Jews — maintaining their ancient socio-religious gregariousness — are urban, clustering in the larger towns and seaports, although there is a Jewish village, Khasskeui, on the Bosphorus. The Sephardim brought with them to their new Eastern exile their ancient language — still in use, and known as Ladino — a basic Spanish written in Hebrew characters. Recently there was a violent anti-Semitic drive against the use of Ladino, while reference in newspapers and in public talk have often been far from conciliatory. In general intercourse, with the Jewish polyglot facility, they speak also Italian, Turkish, and Greek. The inrooted character of these Jewish communities is evident from the numerous oral folk tales prevalent among the Turkish Jews. There is a tradition that the first Jewish settlement in Salonika was coincident with the age of Alexander the Great. Without question these swarthy kinsfolk, black bearded, with haunting, mournful eyes, typify the millennial, turbulent wanderings of the hapless sons of Israel.

In Salonika — under Turkish influence — the proportion of Jews to Gentiles is very marked. Everyone seems Jewish, everyone seems a fellow-Israelite. But here too the crumpled, squalid, populous ghetto — the mahallah — is at its grim worst. A ghetto street — like any street in the East, from Marrakesch to Jedda — is crowded, hot, alive with insects, chatter, piping chants, sudden wails, pleas. Houses are small, crushed into narrow wall space; while families seem to expand in direct ratio to lack of means. Like many another city of the East — like the Jewish quarters of Algiers and Alexandria and emphatically Calcutta — Salonika appears to harbor two exclusively distinctive classes of Jews — the lavishly wealthy, Orientalized, it is true, but still receptive to Western elegancies and luxuries as well — and the destitute, huddled in hopeless slums and generally dependent on the charitable indulgences of their coreligionists.

Living like Orientals, however, these ghetto Jews have one respite. They spend the major part of the day in the open, bartering, eating, carry-

ing on the minute domestic necessities in full view of their neighbors. The Jewish women do their washing, mend clothes, tend their children under the open sky, like their non-Jewish townsfolk. There is much talk; snatches of curious lullabies, recitatives breaking through the air. Life is simple, life is hard. Food is meagre — bread, salt fish, leeks and onions seem the staples, when these are available. Smoke-dried meat is popular among Ottoman Jews who have means. This meat is called *pastourma* in Turkish. In the U.S.A. the same humble delicacy, under the corrupted guise of pastrami, is equally popular. Social life is bleak, leaning heavily on the meagre but continuous diversion of local gossip. Other communities, other topics, other countries and conditions scarcely touch them.

In all these Jewish ghettos fringing the lonely Aegean Sea and along the Levant the harassed Hebrew — living cheek by jowl with half a dozen nationalities, half a dozen religious ways, is, as always, an object of suspicion, even hostility, on the part of Turk and Greek, Christian and Moslem. Even the mention of the word Jew is anathema to the Greek. In conversation the term Jew is always prefixed by an apology. "Pardon me, but I was talking to a Jew . . ." Moslems have a special opprobrious designation for all Jews — *tchifut*, which signifies meanness but implies the depth of contempt.

In the cities in the hinterland the Jew lives a life of comparative seclusion, but in the seaports, with all their irritations and chances and hostilities — in Istanbul itself, in Smyrna, in Aleppo, the Jew goes about with a feeling of less restraint. The wealthier Jews, discarding traditional ways, indifferent to fast and feast and ritual foods, are socially remote from the poor who cling to ancient rites. A Vlach or gypsy girl, a Greek lustror or other, comes into the orthodox home on the Sabbath to light the brazier and perform similar duties. These poor Jews are moreover so passionately strict in regard to Kashruth that not only meat is subject to ritual cleanliness, but oil as well, cheese, and other provisions. To counterbalance such fervor, all food is soak-

ed heavily in sesame oil, so that to a Westerner a meal can be an ordeal.

Not a few Jews have been prominent in a mercantile, civic, and national sense, as commercial leaders, lawyers, rabbis. One—Samuel Abrevaya—was a member of the Turkish Grand National Assembly. The occupations of the poorer Jews, however, are nondescript. Some are humbler clerks, storekeepers; some work in the bazaars, at the docks. Some few Jewish women are in domestic service in Gentile homes. The approach of the Sabbath, however, sends them scurrying home—so that they are not in too eager demand. Many women and girls work in cotton mills. It is a dull subsistence. Bright occasions are religious holidays—or a wedding, a birth—especially of a boy, or a jumbush, which is a musical party of sorts offset by much heavy eating. A wedding is a loud, public affair, the guests escorting the bride home in procession. But at night, as the stars come out, the aged Jewish touch asserts itself. A minyan, gathering from odd quarters, goes winding on its way to the Vardar Gate in Salonika. The evening prayers—intoned fervently in Sephardic pronunciation—splinter the air.

Until within recent years schooling was not prevalent, nor were women encouraged to attend whatever makeshift establishments were set up. Whatever progressive movements have been made, whatever social and educational improvements there may be, are due largely to agencies such as the French Alliance Israelite, which has for years helped to give a social and cultural direction to the Jewish communities in the Near East. In Salonika, however, local benefactors and a more marked general interest have promoted the establishment of more formal institutions.

Communal life is, of course, under the control of the Beth Din. As in Talmudic days, the Beth Din is dominant. It controls civil cases; it decides on questions of domestic relationships, on maintenance, inheritances, and similar problems. As is customary throughout the Orient, early marriages are common, girls marrying from the age of fifteen on. The young newly-weds—usually incapable of self-support—continue living, in patriarchal style, under the parental roof. Polygamy—again as in Talmudic times—is entirely permissi-

ble—but it is too expensive to be common. Divorces are fairly frequent. On the other hand, Jewish women rarely intermarry with Moslem or Christian.

Throughout the Ottoman Empire many Jewish women retain their antique costumes and headdress. Gauze vests are popular among wealthy Jewesses; the poor wear cotton gowns. Full Turkish trousers are still seen. There are special ways of arranging the masses of hair piled up on the nape of the neck—as with the Greek women—or under caps hung with gold coins and seed pearls. Coiffures of the Jewish women of Aleppo or Istanbul used to be elaborate adornments, following a highly conventional ritual like that of the pomaded Japanese women. The older women wore a cushion headdress called a *chalebi*. But an easier, more personal trend has set in. The wealthy Jewesses have become Westernized in hair styles. The poor Jewess shows, perforce, a perfunctory interest in this respect. All Jewish women, however, equally like trinkets, bangles, earrings, and bracelets. Tinkling sequins and spangles appeal strongly. Girls who manage to save a few piastres buy pearls greedily. Their wealth hangs around their neck, from their ears. Gold bracelets are popular—particularly among the leisured Jewesses of Salonika.

Tradition runs through religion, social customs, even health. For many ailments the Eastern Jews generally have recourse to charms, amulets, cabalistic devices. For a nose-bleed, for instance, one goes to a Rabbi of the name of Levi. On a scroll he writes his name backward. The scroll is now potent. Or a magic formula is used: *Anna pipi Shita bar Sumko*. Or you take some grass and cord, together with paper, saffron, and the pith of the palm, and burn them together. Or stand with one foot on each bank of a stream flowing from east to west and take, with the right hand, some mud from under the left foot, with the left hand, twist two threads of wool and insert them in the nostrils. For a mad dog's bite there is a magical formula: I—, son of the woman—, upon the skin of a male adder I write against thee: *Kanti, kanti, klirus*.

Most dreaded of all is the Evil Eye, for which many antidotes have been devised, especially bands of silver and of gold fastened to children's caps. At a circumcision care is taken to protect the child from *Ashmodai*, chief of the *Shedim*. There is, indeed, pro-

found belief in sinister spirits — actively malevolent and even ready to mate with humans. There are, therefore, among a vast majority of these exiled Eastern Jews, professional exorcists. Sometimes Jews consult Turkish witch-women. Even Moslem 'holy' men are appealed to for the interpretation of dreams and startling portents. One such sheikh used to be immensely popular among Jewry for his interpretations of dreams. Also for his ability to discover—and recover—lost or stolen goods. The Eastern Jew, in fact, lives in a half-world, shadowy with hostile beings. If one wants to see these maleficent creatures, there is specific, prescribed ritual. Take the inner skin of a black cat, the daughter of a first-born black cat, which in its turn is the daughter of a first-born, and burn it in the fire; pulverize it, filling your eyes with the dust. Immediately thereafter the demon will appear. The folklore naturally deals with legends of malignant creatures, although the amusing feats of King Solomon, King David, and the Rabbis play their part. Many of these tales and superstitions are not entirely of Hebraic origin, however; they have been borrowed and assimilated from neighboring peoples—Greeks, Christians, and Moslems.

Special peculiarities cling to the Ottoman Jews. For instance, on the anniversary of a death, groups of red-cloaked, white-veiled women follow the Rabbi among the flat stone slabs that mark Jewish graves. Here the women give way to wails, punctuating the formal prayers with prolonged ululations. When two deaths occur, within the same year, in the case of women a hen is sacrificed; in the case of men, a cock. The head and feet of the bird are buried; the meat is given to the poor. Among the wealthy Jews — as among the ancient Romans — professional mourners are employed to lament. The pious Ottoman Jew—like his kin all over the world—craves for Palestine, most urgently perhaps in his last days. If burial in Palestine is not possible, at least he hopes to end his time in Asiatic Turkey, the closest spot to the Holy Land. In Istanbul the old neglected Jewish cemetery of Egrikapou is heavy with traditions and fantastic legends of Rabbis rising from the tomb at will and returning to it after holding converse with celestial Powers.

THE NEW MARRANOS

By HAROLD BERMAN

ROBERT Lee Barrow considered himself most fortunate. Neither his face, nor his speech gave the slightest ground for attributing to him any but pure Anglo-Saxon origin. The money which he spent so lavishly day after day came to him out of the vast estate created by his father, long since dead, and he had been enabled to attend a highly exclusive private school, go to Harvard, and to indulge in a year of foreign travel before settling down to his business, in which he prospered even more than his father had before him.

No one would ever have suspected that Barrow had once been Borowsky.

Mr. Barrow guarded his secret—his secret guilt—well. Jealously he watched over the Semitic skeleton hidden away in his closet. But this skeleton, so thoroughly and effectively hidden away as he thought, nevertheless gave him moments of great uneasiness. Suppose that someone came across it by design or accident? And suppose this someone was mean enough to hold his information as a club over his head, as a weapon with which to beat back any and every business coup or social ambition that Mr. Barrow might at one time or another entertain or wish to execute. What then?

As one of the acts in his well-calculated game of hide-and-seek, due care had been taken to place his son, Robert Lee, Jr., in an Episcopal private school, attended by the children of the fashionable and the wealthy. In this institution, where regular attendance at the Chapel was compulsory, the Barrows felt their boy would escape completely any possibility of being contaminated by the stigma of the deeply buried Judaism.

Aside from a faint, rapping on his conscience, audible — thank God! — only to himself, Robert Lee Barrow was a thoroughly happy man. He had succeeded in joining two very exclusive clubs, such clubs wherein no Jews had ever secured admittance. Once a member, he was duly rewarded by being regaled from time to time with jokes about Jews. And whenever a story of this type was related to him he laughed the loudest and the longest.

Mr. Barrow sometimes recalled an

annoying moment connected with his settling on a Jew-free street. He was interviewing the agent of the building. The latter was praising the apartment, its appointments, the service, and so on, and wound up with the remark, "There isn't a single damned Jew on the entire street!" Mr. Barrow had winced, inwardly. But he maintained a proper coolness and self-possession, and made neither an observation nor an explanation.

On a certain sunshiny day in early autumn Mr. Barrow drove to his country club. He felt that it would be nice to spend this fine morning playing golf with agreeable friends. As he raced along the open highway his eyes were pleased by the dazzling golden foliage that he saw everywhere. The leaves were the color of old gold, or like the patina that clothes a piece of old bronze. The sun had more glow and pleasant warmth, the skies were clear, and a soft wind rustled the tree-tops. It was good to be alive, Mr. Barrow felt as he covered the miles of tree-lined, hedge-adorned country roads.

Arrived at the club, Mr. Barrow hurried to his locker and changed into golfing clothes. As he walked briskly along one of the spacious lobbies he noted another member, as faultlessly attired as he, coming towards him from the opposite direction. Mr. Barrow noted that his face bore the trace of a grin. Mr. Barrow wondered why he was smiling. And who was he anyway? Ah, yes—he remembered. He was Mr. Bush, a fellow member with whom he had sometimes played golf and sometimes swapped stories. But what was the fellow smiling about?

"*L'shono Tovo!*" exclaimed Mr. Bush as he came face to face with the surprised Mr. Barrow. "*L'shono Tovo Tikoshevu!* A Happy New Year!" he repeated in a slightly louder tone, his smile turning into a broad laugh.

Mr. Barrow's cheeks blanched and flushed in quick succession. He remained fixed stiffly in his place, as if struck by lightning. A thought flashed into his mind. He had been discovered!

In that brief moment of suspense

Mr. Barrow visioned the ruin of all his fond hopes. Was all that he had planned so carefully to be destroyed? He felt as if a knife had suddenly cut through his heart.

"What are you so frightened at Barrow?" burst out Mr. Bush. "Your knees are wobbly and you are sweating cold and bloody perspiration because I dared to remind you that today was Rosh Hashonah! Calm down, man. I am a member of your own secret clan, and so are many others here. Didn't you know that? See, the place is half empty today. It will be much emptier on Yom Kippur, when they'll all be in their temple-pews instead of in the grill or on the golf course! Jump into my car and let's run into some town and find a synagogue. Perhaps we'll be in time for *shofer blozen* or something. Come on! Let's go."

And Mr. Barrow, a thoroughly bewildered and but partly collected Mr. Barrow, complied.

RUSSIA TO RELEASE ZIONIST AND BUNDIST PRISONERS

ONE result of the Russo-Polish agreement signed in London will be the release of a number of Bundist and Zionist leaders arrested in Poland.

Under the protocol attached to the agreement, all Polish citizens detained as prisoners of war or on other sufficient grounds will be amnestied by the Soviet on the resumption of diplomatic relations.

Unconfirmed reports received by responsible Polish quarters in London state that Dr. Schorr, Chief Rabbi of the Reformed Warsaw Community, has been freed by the Soviet authorities. A number of other Polish Jews including Dr. Erlich, leader of the Jewish Socialist Party, and M. Nathan Szwalbe, S. Wagman, and several others of the staff of *Nasz Przegląd*, the Warsaw Jewish daily have also been released. Rabbi Schorr was arrested in Lwow by the Russians when they entered the city in 1939. Dr. Erlich was arrested in Bialystok.

Altogether, it is estimated that between 40,000 and 50,000 Jews will be released. Some 15,000 of them had been deported to Siberia.

—From the London Jewish Chronicle

"CHRISTIAN BUT QUALIFIED"

By MARGUERITE HARMON BRO

(Reprinted from "The Christian Century")

THE lake is small, obviously "manufactured" and crowded. But sanitary! The guard at the gate assures us that gunny sacks of copper sulphate and large measures of chlorine take care of germs. Fascinated by the line of patrons straggling down the highway on foot, pedaling in on bicycles and arriving by car, we park under a big tree beside the sign "Qualified Christian Membership." Perhaps we have come upon something new in social brotherhood.

This is the small-town section of Jersey, a bit far out for commuters. The people who live in the near-by towns really live in them. They pay taxes here, work here, play here, go to church here — if and when they work or play or go to church. We have seen them all along the highway. "Strictly Christian Clientele." "Christian Membership Only." Now just who would be qualified for Christian membership in a bathing beach?

We are standing by the gate when we notice the manager talking loudly to a neatly dressed young couple who answer in apologetic tones. Plainly they are embarrassed. The manager shouts, "Can't you read?" The couple start to turn away. Now we see that their features are Hebraic. The wife says to her husband, "This is the fourth we've stopped at and we can't go no farther." The husband says, "Sometimes the signs don't mean a thing but these here ones do."

So that is qualified Christian membership.

The young couple drive away. So do we. We drive away hoping to come quickly upon some unqualified little lake, unrestricted, unchristian. Our stubborn minds keep wondering how many Jewish youngsters there are in and about the Paterson silk mills. Then suddenly we remember that there are a great many colored girls working in the nearby laundries. Where do you suppose they——? "Well, don't be fantastic just because you're upset." That's what we say to ourselves.

But we remember that over in New York state one citizen did get the crazy idea that the lakes and the seashore and the swimming pools — not to mention the parks and playgrounds — belonged to everybody, and that there should be accessible play space for all. His name is Robert Moses—

not eligible for qualified Christian membership. For some fifteen years he held two active and unsalaried offices, president of the state council of parks and president of the Long Island state park commission. In his second capacity he has added 13 state parks, totaling 20,000 acres, to the one state park he found on Long Island.

He has added sixty miles of wide boulevard parkways, free of billboards, over which lower Manhattan may travel to the parks and beaches where literally hundreds of thousands of men, women and children find sun-swept and wind-clean places to play. In New York city, Moses has reclaimed Central park for the people, replaced the rich man's casino with a concession which caters to modest budgets, cleaned and enlivened the zoo, remade the comfort stations, planted acres of grass and thousands of trees, built ten million-dollar swimming pools for those who cannot escape the city, besides buying up scraps and parcels of land which he has turned into 273 additional supervised playgrounds chiefly in congested housing areas.

He had a battle. Indeed, he had fantastic struggles overcoming barriers of class and caste, political chicanery and public lethargy. But the energy and audacity of a Robert Moses are hard to come by. Apparently New Jersey has no counterpart, nor Illinois nor Massachusetts, nor many others of the great areas where congested housing underscores the necessity for public play space. What then?

Of course, there is the church which might conceivably feel called upon to answer the question. But by and large, church people have a place to play. Hundreds of Protestant churches practically close down in the summer because their membership is off on vacation, seeking the woods, the lakes, the mountains, the dunes, the seashores which cater, intentionally or otherwise, to "qualified Christian membership." But then, Protestants can scarcely be blamed for their indifference because they are inured to

qualified Christian membership. Besides, a church member is so many other things at the same time he is a church member. He may also be a business man, a club member, a voter, a reader of newspapers and a former of public opinion. In these other capacities he sometimes lets his qualified Christian self down, especially when he is operating collectively.

For instance, most church-connected colleges which see themselves in any danger of a Jewish influx have a fixed quota for Jewish admissions. They are not advertised as such but are strictly adhered to. "You know how it is, you let in a few and the place is soon overrun." "Do you want the Jews to take over?" "Why should Christians run a school for Jews? Let them run their own schools." It's a problem, as any college administrator can testify.

Country clubs, too guard their membership. "You have to draw the line somewhere."

Churches are more broad-minded. A Jew may go into almost any Protestant church to worship, if he wants to. No one is likely to invite him, and certainly—if he is a stranger—few people are likely to invite him home to dinner. But public worship is free to all. To all the whites. To be sure, if you are a colored boy in a CCC camp in any one of several beautiful towns in western Illinois—try to get yourself invited into a Protestant church for public worship. Except the Church of God.

But for goodness' sake, why stew about qualified Christian membership in lakes and churches in these days when the world is at war? We have more important things to absorb our attention. Qualified Christian membership has no relationship to the great struggle of democracy vs. totalitarianism. Or at least only about as much relationship as an acorn has to an oak. A squirrel can splinter an acorn when he sets his teeth into it. But what are his chances of splintering an oak? However, summer is no time to go lyrical on these engineering problems. But just when *is* the time?

JEWISH FRIENDS OF BEETHOVEN

By PAUL NETTL

BEETHOVEN might be called the product of the new era which supported the ideas of the French Revolution and considered the wants of the middle-class citizens. The artist's emancipation from the dictates of the nobility and the church shows clearly in his music. The eternal desire for liberty runs through Beethoven's compositions, particularly in his "Egmont" music, his "Fidelio" and his "Eroica," the symphony which was originally dedicated to Bonaparte. When Beethoven received the news that Napoleon had proclaimed himself Emperor, he tore the dedication page from his manuscript; but this music expresses the triumphant joy of newly acquired liberty, and the pride of possessing a free will. This feeling runs through the brilliance of the melodic structure, the instrumentation and the dignified architecture of the symphonic form.

A personality like Beethoven would obviously be tolerant towards all races and religious convictions. He had many Jewish friends, too numerous to be listed individually.

The circle of Viennese bankers played an important part in his history. Beethoven was always in financial difficulties. At that time practically all Viennese bankers were Jews. The head of the firm of Arnstein and Eskeles, Daniel Bernhard Eskeles, not only frequently invited Beethoven to musical parties, but considered seriously giving a position to the unfortunate nephew of the great musician, Karl van Beethoven. Marie Eskeles, later the Countess Wimpfen, was one of the best interpreters of Beethoven's works living in Vienna. It was she who received the famous eleven bars composed to Goethe's words: "Let man be noble, helpful and good." (*Edel sei der Mensch, hilfreich und gut.*) This expressed the character of the high-minded woman. A second banker, Josef Henikstein, whose father had been Henik, was also Beethoven's close friend. When a grand piano was presented to Beethoven in England in 1818, the Henikstein firm volunteered to transport the instrument to Vienna free of charge. Their frequent loans to Beethoven are mentioned in his letters. Geymueller was another helpful Jewish banker. Raimund Wetzlar, whose father was one of the founders of the Seitenstettener

Synagogue, offered his country home in Schoenbrunn for the competitive piano playing of Beethoven and the famous virtuoso, Woelfl.

The colored violinist, Bridgetower, to whom Beethoven originally dedicated the famous Kreutzer Sonata, was recommended by the great master to the Baron Wetzlar.

Beethoven enjoyed very friendly relations with contemporary Jewish artists. The Jewish composer Ferdinand Hiller visited Beethoven at the age of 15. The great musician was ill and near his death, but he left his bed to see the boy. When the wonder-child Ignaz Moscheles visited the master at the age of 16 he was received with great kindness, and when he returned to Vienna in 1823 from his newly adopted English home, Beethoven lent him his new Broadwood piano. Moscheles, on the other hand, was instrumental in obtaining a loan for Beethoven from the Eskeles firm.

I should also like to mention Jacob Liebmann Becr, the famous opera composer known as Meyerbeer. He arrived in Vienna during the Vienna Congress, at which time the large battle piece, "Die Schlacht bei Victoria," by Beethoven, was performed in commemoration of the victory of the English over the French in Spain. Meyerbeer had charge of the thunder machine, but he furnished too much "thunder" and thereby incurred the displeasure of the composer. The Jewish merchant and lawyer, Ignaz Jeitteles, was one of Beethoven's best friends. They had many pleasant conversations in the Vienna restaurant Zum Seitenhof, where Beethoven was accustomed to dine. Jeitteles, an esthete and author, enjoyed the company of the great composer almost exclusively at this time, for Beethoven's mind was again full of a new opera project, "Bacchus," for which Jeitteles wanted to write the libretto. The cousin of this man, Dr. Alois Jeitteles, a physician from Bruenn, is very important in the composer's life, for it was he who, in 1816, wrote the words for one of his most profound and beautiful compositions, the song cycle, "An die Geliebte." The poet's verses expressed Beethoven's longing for romantic love with great delicacy of feeling. For

Beethoven love was a distant shore, to be viewed from afar but never to be reached. How well the Czech Jewish writer described this great gulf! It was not only the lyrical quality of this young man's writing which attracted Beethoven. His courageous character aroused his admiration. We are told that Dr. Jeitteles faced the cholera epidemic in Bruenn with surprising fearlessness. Patients were dying in great numbers, but Dr. Jeitteles set up his own bed in the center of the room, not avoiding even the most menial tasks, such as scrubbing the floors. He was a shining example of selfless charity—a true hero for Beethoven.

It is not generally known that Beethoven thought of writing a cantata for the Jewish Temple. He was invited to compose this work on the occasion of the dedication of the Seitenstetten Synagogue in 1825, but the plan was not carried out.

THE UNCONSCIONABLE PUBLIC TASTE

THE self-constituted committee of Senators investigating the motion-picture industry would have us discard the popular notion that movies are produced with an eye on the box office. Heretofore that has been the chief complaint against them—that they were "commercial," that they played down to the public, subverted the taste of the intelligentsia to the moron level. Now they are producing pictures that tend to "create interventionist sentiment," but the "investigating" Senators, in which term we do not include Senator McFarland, would have it that public demand has nought to do with their choice. Whether or not the producers have now eschewed the usual commercial criteria, they seem to have gauged public demand remarkably accurately, if best-seller book lists, measures of public taste in an analogous field, may be admitted in evidence.

In case the Senators should take to heart Mr. Willkie's suggestion that it would be as logical to investigate book publishers as motion-picture producers, it should be made clear that best-seller lists represent the choice of readers.

—From the N. Y. Herald-Tribune

MYRA HESS HEALS LONDON'S WOUNDS WITH MUSIC

By DAVID EWEN

WHEN the battle of Britain is successfully ended, it will no doubt have been won not only by a courageous army, navy and air-force but by an equally heroic civilian population. Those who are called upon to serve their country in a manner other than that in actual combat are not necessarily the lesser heroes of the war; each one in England fights the Nazi enemy in his own way.

Some day, for example, it will be possible to evaluate more accurately than now the significance of the role being performed by that extraordinary English woman and musician, Myra Hess, a Jewess. But even today it must be obvious that her contribution is no negligible one. Her story is, perhaps, less dramatic than that of a lonely aviator directing his bombing plane over enemy territory. But her story, nevertheless, is of truly heroic stature.

When the war first broke out in Europe in September of 1939, Myra Hess was urged by British officials not to cancel her contracted extensive American tour. They felt that an artist like Myra Hess, whose personal appeal in America was enormous, could do yeoman service as a spokesman for Britain's cause. Other English artists were being sent here for a similar purpose: to create, through their personal magnetism and the eloquence of their art, a stronger bond between the two English-speaking democracies.

But Myra Hess could not be convinced that her duty as an English-woman rested in America. War-torn England, she knew, would need the solace and inspiration of great music more than ever before. It would, of course, have been safer (and indescribably more pleasant) for a sensitive artist to concertize in the United States, separated from suffering and death by three thousand miles of ocean. But Myra Hess was not thinking of personal safety. Gentle and soft-spoken, she can also, at the proper occasion, reveal a strength of will that will not accept defeat. I have, at different times, seen her at moments of decision—her bright eyes intense, the muscles of her face taut. Thus must she have made what was probably the greatest decision of her life, and met it firmly: She would take an

active part in the life and death struggle of her native land regardless of consequences. Determinedly, she went from one government official to the next, from one government bureau to the next, pulled wires, cajoled, begged, demanded that her American tour be permitted to be cancelled. She wanted to fight for England in her own way.

And her own way was through music.

Eventually her perseverance won out, and she received official approval to remain in England. Before the first English troops crossed the channel into France, she inaugurated a daily concert at noon in the cupola of the National Gallery in London. She had in mind a sort of sanctuary of great art in which the gruesome realities of modern warfare would not enter; a refuge for war-exhausted Londoners; a bomb-proof shelter of the human spirit.

At one of her first concerts, she made her aim clear in a forthright and brief speech to her audience: "I want to keep this little oasis of peace going in the heart of London, and although we may be a small community, the principle of not being deterred by those evil forces is important."

At first her concerts consisted solely of piano recitals. Then, as these noonday events began to attract capacity audiences, who found them a soothing escape, she expanded the programs to include other artists besides herself, in an ambitious repertoire of great chamber-music works. The great German masterpieces were not to be boycotted; on her programs Bach, Beethoven and Brahms appeared together with the English and French composers. For if Myra Hess is true to her native country, she is equally true to her artistic conscience.

When the air *blitzkrieg* descended on London in all its fury, it was thought regretfully by many London music-lovers that now, surely, the Hess concerts would be brought to an end. But this sensitive woman—who in normal times could be reduced to tears at the sight of ugliness—would not give up. She arranged the construction of an underground shelter

below the National Gallery to which she now transferred her concerts; that was her only concession to the dangers of the war. But to abandon London because it had now become a scene of danger never once entered her thoughts. Her work must go on. Each day, punctually at eleven thirty in the morning, she could be seen making her way through the wreckage and havoc inflicted by the Nazi bombing planes of the preceding night, walking briskly from her home to the nearby National Gallery, where she had an appointment with her fellow Londoners. And each day these victims of Hitler's barbarism, their nerves strained by the shattering air attack of the night before, their bodies exhausted by the work since dawn of assisting in putting out fires and clearing wreckage, their spirits depressed at the sight of the dead and the wounded, would make their way at noon to the underground auditorium of the National Gallery, there to hear the music of the ages. It has been estimated that, in almost eighteen months of uninterrupted concerts, more than 200,000 people were in attendance to hear some thousand different musicians performing an extensive repertoire for small combinations of instruments. None of the artists who participated at these concerts would accept any compensation for their services; the small admission charge was used by Mrs. Hess as a permanent fund with which to assist musicians in England who were impoverished by the war.

It is, of course, not possible to measure the extent to which these concerts have contributed to the high and uncrushable morale of London during the present crisis. But their capacity audiences suggests rather strongly that the part is no small one. When, in 1936, the late King George V conferred on Myra Hess the appointment of Commander of the Order of the British Empire (his last official act) he did so because of her indisputable position as an English musician. When, as recently as last June, King George VI bestowed on her the highest honor which can be given to a

Continued on page 30

THE NEWS OF THE MONTH

By LESTER LYONS

ANTI-Semitic sentiments have finally been displayed openly by Charles A. Lindbergh. He has expressly labeled the Jews as "war agitators." Speaking before an America First rally he said that "The three most important groups which have been pressing this country toward war are the British, the Jewish and the Roosevelt administration." Mr. Lindbergh stated with respect to the Jews that "their greatest danger to this country lies in their large ownership and influence in our motion pictures, our press, our radio and our government." Stressing the importance of the attitude of the Jews toward the war, he said: "If any one of these groups—the British, the Jewish, or the Administration — stops agitating for war, I believe there will be little danger of our involvement."

Anti-Semitic material sent under the Congressional frank of Representative Hamilton Fish of New York has been received by the Fight for Freedom Committee. The envelope, addressed to the "Fight for Jewdom Committee" contained advertisements of anti-Semitic writings published by William D. Pelley, the notorious Jew-baiter.

President Camacho of Mexico has expressed to Dr. Nahum Goldman, Chairman of the Administrative Committee of the World Jewish Congress, his sympathy toward the oppressed Jews in countries under Nazi domination. The President also looked with favor on the restoration of Palestine as the Jewish National Homeland. He hoped that at the end of the war the Jews will regain the rights taken away from them by the totalitarian states. Dr. Goldman received similar expressions of benevolence from the Prime Minister of Argentina.

A fervent appeal for the eradication of race prejudice was made by Dr. Everett R. Clinchy, at the opening of the Williamstown Institute of Human Relations, of which he is director. Dr. Clinchy, who is also president of the National Conference of Christians and Jews said, "Anti-Semitism will be feared as a bubonic plague, as soon as Christians are educated about the effects on Christians of hate and pagan hysterias."

British leaders of Jewry have abandoned their original idea of sending a delegation to Russia to survey the possibilities of relief for Jews there. Because the Polish and Russian governments have taken measures to furnish relief to Polish Jews in Russia, it was deemed advisable to await the outcome of such action.

BRITISH JEWS TO HAVE OFFICIAL PERIODICAL

For the first time in their history, the Jews of Great Britain will have an official publication. Chief Rabbi Joseph H. Hertz and a special editor appointed by the Board of Jewish Deputies will control the periodical. The publication, which will contain bulletins dealing with Jewish life in wartime, will be recognized by the British Government as an official Jewish organ.

The Hillel Foundations, which serve to meet the Jewish social and cultural needs of Jewish college students, have been steadily increasing in number. At present the Foundations and their affiliates aggregate sixty. Over 32,000 Jewish students are reached by them.

Under Nazi pressure, the government of Greece has decided to confiscate the property of all Greek Jews. The asserted ground of such action is that the Jews were chiefly responsible for Greece's entry into the war and for the ensuing catastrophe.

A decree issued by the government of Hungary requires over 120,000 Jews to leave the country. All naturalized Jews as well as their children born in Hungary are to be deported to Poland . . . Jews have been unable to purchase bread in Poland since July. Potatoes, where available, have taken the place of bread. The cut in food rations has resulted in starvation and epidemics in the ghettos . . . In Bessarabia, 1,750 Jews were arrested as "Russian spies" . . . The International Red Cross states that Germany has singled out Russian-Jewish

soldiers for harsh treatment, in violation of international law.

A Jewish Bible Society has been formed in Haifa to promote study and research into the Scriptures . . . Last month, during Tisha B'Ab, 10,000 Jews gathered at the Wailing Wall in Jerusalem, where they prayed for the security of Palestine . . . Since October, 1940, the Jewish National Fund has acquired 22,869 dunams of land in Palestine.

A Socialist paper in Hungary reveals that Nazis in that country print Communist leaflets which they later "find" on Jews. In this manner they "prove" that the Jews are against the government. On the basis of such "proof" the police raid Jewish homes and arrest hundreds of Jews.

An epidemic of typhus in Roumania is being blamed on the Jews. The Roumanian press has urged that the Jews be confined to ghettos in order to segregate the disease . . . In Bessarabia and Bukovina, Jewish ritual slaughtering has been prohibited. . . . Under orders from the Nazi military authorities, the Balkan states are eliminating from public libraries all books by Jewish authors . . . All bank deposits of Jews in Yugoslavia have been confiscated by the Nazi military rulers.

Sympathy for the plight of the Jews in Polish ghettos and praise of the valiant efforts of the Jews against the Nazis were featured in a special radio broadcast from Moscow. The broadcast disclosed that an illegal anti-Nazi paper is being published in Yiddish in the Warsaw ghetto. Appeal

GOEBBELS IN JAPAN

Japan's first anti-Jewish association was recently formed by Japanese nationalists under the leadership of a former premier. Anti-Semitism and anti-espionage are to be combined in one campaign by the organization. The proposed slogan of the group is "Jews are the enemies of the world."

was made to other peoples persecuted by the Nazis to follow the brave example of the Jews. Heroic exploits of the Jews in the war have also been broadcast.

• • •

All Jews in Germany over six years of age are now required to wear a large yellow star of David bearing the word "Jew." They will not be able to leave the areas they live in without permission. They are also forbidden to wear any orders or decorations.

• • •

Following negotiations with the Jewish Agency, the Palestine government has arranged for stronger measures in defense of Jewish settlements. A considerable increase in the Jewish police force in the settlements is being provided for. In various parts of the country 23 training centers have been established, where young Jews are undergoing thorough training for service as police.

A majority of the able-bodied Jews left in Belgrade after its occupation by the Nazis have been conscripted into forced labor battalions for work in the provinces. They receive no food or pay, and are dependent on relief organizations for their most elementary needs . . . In Slovakia, Jews sent into labor camps will, after the expiration of their period of forced labor, be handed over as laborers to the families of mobilized soldiers . . . In Bulgaria, Jewish foreigners are also impressed into forced labor service.

• • •

Danzig, which once had a thriving community of Jews, now is free of them. Recently 400 Jews, the last remaining Jews in that city, were expelled. Deprived of all their possessions except some clothing and bedding, they were put on board a ship

—E. N. R.

The Nazis are planning to send Polish Jews to the French colony of Madagascar. Jews are already being registered for this purpose. The Vichy government has agreed to allow the first 5,000 Jews to settle there, to be employed in public works.

• • •

The "V" movement has penetrated the Jewish ghettos in Poland. The Jews have, however, converted it into an "N" movement, because of the first letter of the Hebrew word "Nitzochon," meaning victory. This letter, which has frequently appeared on walls and pavements in the ghettos, has helped to keep up the spirit of the down-trodden Jews.

• • •

The Roumanian government has ordered all synagogues to be closed for the duration of the war. The reason given for this measure is that the authorities cannot permit considerable numbers of "disloyal" people to congregate.

• • •

A popular torture adopted by the Nazis in Holland is the "Arctic foot-bath." Jews punished with this treatment are required to stand barefoot for hours in a bath of ice-cold water, with outstretched arms, ice being added to the bath from time to time.

• • •

The German government has offered prizes of 10,000 marks, 6,000 marks, and 3,000 marks for the best placards exemplifying the proposition that Communism is a product of the aim of Jewry to "dominate" the world. The entry winning first prize will be translated into 22 languages.

• • •

The Nazi press is playing up prominently a pamphlet published in New York said to demand sterilization of all Germans after the war. The papers say that "it is an open secret in New York Jewish literary circles that President Roosevelt personally inspired and dictated the book." The publication of this booklet is given as a reason by the authorities of Hanover, Germany, for the eviction of all Jews from their homes in that city on 24 hours' notice. These Jews were herded into the mortuary hall of the Jewish cemetery. The order of eviction further provided for the sale of all their property, the proceeds to be turned over to them "at a given time."

• • •

The Nazis have attempted to revive in the Ukraine a blood libel against

UNITY AT ZIONIST CONVENTION

THE Zionist Convention at Cincinnati began stormily and ended in peace and amity. The threat of a long drawn-out struggle was eliminated when the leading members of the opposition withdrew from what seemed to promise a split in the Zionist Organization. The critical question was a resolution offered by the retiring President, Mr. E. L. Kaufmann, of Washington, that all funds be placed directly under control of the Z. O. A. This proposal was sponsored by the Administration forces and fought by the opposition. Fortunately, all the fighting was done in caucus rooms and at group meetings, and when Louis Lipsky, the leader of the opposition, refused to oppose this measure, it was passed unanimously by a meek assembly.

Another important step taken was the proposal to have Palestine benefit from the American Lease-Lend. The Churchill-Roosevelt meeting was criticized because nothing had been said of the plight of the Jew nor of the amelioration of his condition when a favorable peace came.

A resolution was adopted to participate in the "Land for Victory" campaign, proclaimed in celebration of the 40th anniversary of the Jewish National Fund. This resolution placed the responsibility on the Z. O. A. for the contribution to the J. N.



Judge Louis E. Levinthal

F. of a sum sufficient to acquire 10,000 dunams of land. It was also understood that the final objective would be 40,000 dunams, which the J.N.F. will strive to raise among the Jews of the U. S. A.

Judge Louis E. Levinthal, of Philadelphia, brother of Rabbi Israel H. Levinthal, was elected President of the Z.O.A. to succeed Mr. Kaufmann. Judge Levinthal is an ardent Zionist. In his opening address the new President said: "I renew my pledge to dedicate my efforts to make Zionism the major concern of Jewish life in America, with the united support of all Jews."

NEILAH

By I. L. PEREZ

Translated from the Hebrew by ELIAS N. RABINOWITZ

THE Gentile with the lame leg enters the synagogue and kindles fresh candles in the hanging candelabra and in the receptacles on the reading desks. The white-clad audience cease their sighs and murmurs. Those resting in the vestibule now return to their places. Those seated rise.

"Yisgadal—" a prolonged yis-gadal is pronounced by the hoarse cantor.

The men hastily envelop themselves in their prayer shawls. From the women's gallery there breaks forth a terrific wailing. Furiously the men pound upon their desks to quiet the women, but without result.

"Shmeh Rabboh—" thunders the cantor. Then men are stirred; they in turn raise their voices; together with the choir they drown out the sobbing of the women.

Neilah. The gates of heaven are open, but soon will be closed. The gates of prayer will be locked. Make haste, O ye Jews. For if not now, when? And the *Shmono-Esre* of the *Neilah* is drenched with hot tears, with scalding tears.

"*Uvechen ten Pachdeche* . . . and, therefore, O Lord our God, impose thine awe," they utter loudly, some quickly, some slowly. Little by little, the members of the congregation complete their prayers; some remain standing in their places; others, too weak from the long fast, are seated. The cantor is waiting to resume, but he dare not; for still the voice of Chaim Ber is heard distinctly in plaintive prayer and complaint. The sexton is eager to still his voice by pounding on the reader's desk, but he, however, is restrained by Yonah Wolf, the most influential member of the House of Prayer; a relative of Chaim Ber. "Have patience with him," says he, "for his troubles are many. 'Many mouths to feed, but little sustenance.'"

And Chaim Ber continues to sob. "And why should ye perish, ye unfortunate lambs. Why should ye perish? O Master of the Universe, the children are afflicted with a chronic

cough. Also my wife Rachel is ill, though she tries to hide her pain."

At last, the voice of Chaim Ber is quieted and the voice of the cantor is heard. Some men sitting restfully on their benches are accompanying the cantor, some few, however, are standing in silent sorrowful prayer, pressing their hot temples against the cool wall. Chaim Ber is among them. In a moment the gates of heaven, the gates of prayer, will be closed; every second is more precious than fine gold. In a short moment, the time will be over. In Chaim Ber's soul, there is still stored up much grief, much weeping.

Yet but a short decade ago this man of many tears was an unusually happy and cheerful person. In those days he used to raise his voice merely to make himself heard by his young wife in the women's gallery. Then he was a young man in the prime of his life. His *talith* was new, his *kittel* was new. On his *talith* was a double sil-

the Jews long since exploded as a myth. They are calling on the Ukrainians to avenge the blood of a boy said by them to have been murdered by the Jews for ritual purposes a few years before the first World War. A Jew, Mendel Beilis, who had then been accused of this murder, was acquitted by a Russian jury after a trial that received world-wide attention. The Nazis conveniently refrain from referring to the documentary evidence which showed that the libel had been instigated by anti-Semitic groups for political purposes.

A secret anti-Nazi organization has been formed in Belgium, which is sabotaging Nazi war efforts and helping to furnish food and clothing to persecuted Jews. In some instances the members have been able to rescue Jews and non-Jews arrested by the Nazis.

The London Board of Schechita, under whose authority kosher meat and poultry is sold by dealers, has decided that any licensee of the Board convicted of the offense of over-charg-

ing would be subject to the immediate revocation of his license by the Board.

Captain A. H. M. Ramsay, interned member of Parliament and a notorious anti-Semite, was roundly denounced as a Fifth Columnist by an English court in a libel action brought by Ramsay against the London *Times* on the ground that the paper had charged him with treason. Although the court awarded him nominal charges, it declared that Ramsay "was disloyal in heart and soul to our King, our Government, and our people." The court found that Ramsay had been zealous in disseminating anti-Semitic propaganda and in forming a secret anti-Judaic society, the Right Club, one of whose members was "Lord Haw-Haw." The judge stated his disbelief "that any man outside a lunatic asylum could persuade himself of the view expressed by Ramsay that the war was run by the Jews for the Jews and in the interest of the Jews."

Jews are now being hired for the first time by a number of large New

York corporations, according to a report by Mrs. Frieda S. Miller, New York State Industrial Commissioner, who has been surveying discrimination in employment. Pressure from the government and defense necessities have caused these companies to modify their former discriminatory policies.

Discussions with the Soviet authorities in London on the question of the position of the Zionist movement in the Soviet Union and the future of Zionist refugees in Soviet territory have been initiated by the Administrative Committee of the New Zionist Organization. A. Abrahams and N. Lewin are taking part in the discussions on behalf of the N.Z.O.

Richard Law, British Foreign Under Secretary, has revealed that negotiations are in progress for the exchange of internee women, children and old men in Palestine and Germany respectively, and that the lists of persons to be exchanged are in course of preparation.

ver ornament. He had a sparkling ceremonial girdle. On his head was a fine skull-cap. On his feet were warm felt slippers which Rachel herself had made to prevent him from catching a cold as he stood shoeless in the synagogue on Yom Kippur. Then he was not awed by the Day of Judgment. In a pleasant and confident mood, not in a serious mood, he averred that the Holy One, Blessed Be He, was well disposed towards his creatures. He overlooked many slight misdemeanors. "Why worry?" he thought to himself. "My sins are small. The fast washes away our trespasses. Yom Kippur atones for our sins."

Times change, conditions change. Now Chaim Ber does not smile, does not sing, but he weeps aloud or in silence. Now he recognizes his sins. Undoubtedly, he has sins, great and mighty sins. Perhaps he himself does not know all his sins. But the Holy One does know, for He is the Witness and He is the Judge. "O Master of the Universe, Master of the Universe," Chaim Ber intones.

While the cantor recites the repetition of the *Shmoneh Esre* in a loud voice, Chaim Ber again directs his thoughts to the prayer: "When Thou makest the dominion of arrogance to pass away from the earth . . ." It is evident that Chaim Ber desires that the officials and the judges of his town desist from prosecuting him for his long overdue taxes. But this is immaterial. For what can they do to him? His house has long since been sold. Even his bed-clothes are gone. He may, if he were so inclined, even jeer at the officers of the law.

"And the memory of our fathers . . ." Chaim Ber remembers that his father was an upright Jew. His father-in-law was a distinguished scribe. "And the memory of Messiah, the son of David . . ." Chaim Ber is no skeptic. He awaits the coming of the Messiah daily. But in his present circumstances, his most earnest prayer is that he and his Rachel and his seven children might not die of starvation. Sustenance first, O Master of the Universe. Afterwards, may the Messiah come.

Weakly he mutters to himself, "What I desire now is a simple livelihood." He blames himself for having devoted his best years to worthless schemes. He blames himself for having wasted his dowry. After he left the house of his father-in-law he

could have engaged in some form of trade, he could have invested his money in some stable pursuit. But no. Ever since his boyhood days he was interested in some bright scheme or other. This tendency to scheming and invention gave him some distinction when he was young, but led to his destruction in later days. His first venture was the purchase of the right to sell a new soap that removed stains from clothing. He invested all his money, but there were no purchasers for his soap. He tried to peddle it on the road, but when he returned home he had neither soap nor money. Rachel, his wife, sold all her jewels to give him an opportunity to start all over again. New schemes cropped up, new ventures to lose the little he had. His latest plan was to manufacture fruit-juices. This was his worthless business at this time.

The year when Chaim Ber started to sell his fruit juices the fruit crop was good. The trees in the orchards surrounding the town were so weighted down with apples, pears and plums that it was necessary to buttress the branches with poles. Chaim Ber expected to become rich. "I will buy the fruit cheaply," said Chaim Ber, "and when it will be hot everyone will drink the juices." Chaim Ber reckoned falsely. Everyone ate the fruit and disregarded his juices. Only on special holidays were there any calls for his product. In the winter the juices were ignored altogether.

"Master of the Universe," Chaim Ber cries, "may this year be blessed with whatever it be but not with fruit." But his sad thoughts are interrupted by the cantor's intonation of the hymn "Open Thou Thy gates, O Lord. . ."

In contrast to Chaim Ber's prayer is the prayer of Yoneh Wolf, the gardener. He also stands on his feet all day long, he also becomes ecstatic in his prayer, he also strikes the wall with his fist and stamps on the floor in excitement. But while Chaim Ber weeps and pleads before his Father in Heaven as a child before his mother, seeking but a slice of bread, Yoneh Wolf literally dances before the Almighty. Instead of begging for favors he expresses his thanks for the blessings and kindnesses bestowed upon him. For the last six years he has been renting gardens and orchards from various landlords, and year by year he has become richer. His main emphasis is on the passages, "Remem-

ber us," "seal us for life." One of his sons is ill. Not seriously, it is true, but it is a matter which may affect his matrimonial chances. His ailment is a growth between his lip and nose, which has proven difficult to heal. "Seal us unto life," mutters Yoneh Wolf. "May my son live, may my jewel live, may he outlive me."

The complaints of Chaim Ber reaches Yoneh's ears. He never has loved Chaim Ber. In his youth, Chaim Ber was the cause of all his beatings and all the insults he bore from parents and teachers. Chaim Ber knew his lessons and he did not. Chaim Ber was a comely and graceful lad, while Yoneh Wolf was ugly and uncouth. Chaim Ber was handy in many ways, while he was not "able to chase the cat from under the oven." They used to reprove him: "Be like Chaim Ber, take a lesson from Chaim Ber." For this reason he once struck Chaim Ber on the jaw during the sermon on the Great Sabbath, the Sabbath before Passover, so that all might know that Chaim Ber was not so holy and exalted. So that all might know that Yoneh Wolf was able to beat Chaim Ber.

But suddenly there was awakened in Yoneh Wolf's heart pity for Chaim Ber. Chaim Ber had not done all these things spitefully. It was not his fault. "Forgive him, O Lord, for the many injuries inflicted upon me. I shall pray to Thee in a loud voice and I shall present Thee with a thicker wax candle . . . Master of the Universe, if I find favor in Thine eyes, I and my wife and my children, if I am blessed with the merit of our Fathers, with the merit of Thy Commandments and good deeds, send a perfect cure for my son. May the apples in my orchard grow as large as pomegranates, may Thy sons satisfy their thirst with my apples, may the juice of my apples drip into their mouths like an everlasting fountain. And do not forget Chaim Ber. Let him sell a little of his fruit-juices."

And when he left the synagogue, he met Chaim Ber. "A good year to you, may the Lord grant you his blessings," said Yoneh Wolf. "Also to you," responded Chaim Ber in a weary voice. "May there be for both of us a release from trouble. God grant this."

And they separated, each man going in his own direction.

BROOKLYN JEWISH CENTER ACTIVITIES

From Our Rabbi

TO the officers, trustees, directors, and members of our beloved institution, to all the members of the various staffs who work so zealously in the interest of our Center, to these and to their beloved families, I extend my sincerest wishes for a happy, prosperous and blessed year.

May the New Year bring to them and to all the children of Israel the realization of their cherished dreams and fondest hopes. May the New Year be for us, for our people here, in Palestine and throughout the world, a year of life and health, of strength and happiness, of peace and blessedness. May we behold in the coming year, a triumph of democracy that shall bring peace and justice to all nations of the world. And may our own beloved Center continue to be a fountain of spiritual strength in our community, inspiring us all to greater efforts and accomplishments in behalf of our faith and our people.

—I. H. Levinthal

From the Officers

The approach of the Jewish New Year affords us the opportunity to extend to the members of the Institution

and to their families our best wishes for a happy, healthy, and blessed year.

The officers gratefully acknowledge the loyal co-operation they have received from the membership of the Center and are looking forward to their continued support so that the Institution may grow from strength to strength. *Leshono Tovo Tikosevu!*

Joseph M. Schwartz, *President*

Emanuel Greenberg, *Vice-Pres.*

Hyman Aaron, *Vice-President*

Max Herzfeld, *Secretary*

David Goodstein, *Treasurer*

From the Sisterhood

The officers of the Sisterhood extend their New Year Greetings to all members of the organization and their families.

May the New Year bless us all with happiness, health and contentment.

Mrs. Isador Lowenfeld, *Pres.*

Mrs. I. Wiener, *Secretary*

From the Administrative Director

In behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

Joseph Goldberg,

Administrative Director

Late Friday Night Lecture Services to Be Resumed October 24th

Our late Friday evening lecture services will reopen for the season immediately after completion of all the holidays, on the Sabbath of Parsha Noach, Friday evening, October 24th. Rabbi Levinthal has arranged an important series of topics that he will discuss before the congregation during the coming season.

As in the past, he will also be privileged to present a number of outstanding speakers who will visit us during the season and occupy our pulpit. We are confident that the Friday evening lectures will this year, as in the past, prove their great hold upon the members and their friends in our community.

Rabbi Lewittes to Take Charge of Children's Congregation

The Junior Congregation which is one of the most important features of the Center activities, is happy to announce that Rabbi Mordecai Lewittes will from now on, assume the leadership of that activity. He will be assisted in this important work by the entire teaching staff of our Hebrew School.

Rabbi Lewittes has already met the teachers and the officers of the Junior Congregation and they have jointly worked out plans that will greatly improve the usefulness and the attractiveness of the children's services. We trust that the members of our Center will avail themselves of this fine opportunity that is now offered to acquaint their children with the beauty and richness of our synagogue services, and see to it that their children attend the Junior Congregation every Sabbath morning.

Final Call For Holiday Seats

We still have a number of choice seats for the coming high holidays both in the main synagogue and the auditorium. If you are planning to worship in the Center will you please purchase your seats with the least possible delay.

Personal

Best wishes for a speedy convalescence are extended to Mr. Benjamin Hirsh who is recovering from an operation.

ROSH HASHONAH SERVICES

THE services for Rosh Hashonah will be held on Sunday and Monday evenings, Sept. 21st and 22nd at 7:00 o'clock and on Monday and Tuesday mornings, September 22nd and 23rd at 7 o'clock. Rev. Samuel Kantor will officiate in the Main Synagogue, assisted by the Kadimah Choir. On the first day of Rosh Hashonah Rabbi Levinthal will speak on "The Voices that Resound Throughout the World." The subject of the second day's sermon is "To Thine Own Self Be True." The shofar will be sounded at the morning services at about 10:15 and the sermon will be delivered at about 10:30.

Members of the Center and all worshippers are requested to please be in their seats early as the doors will be

closed during the delivery of the sermon and no one will be admitted.

The services in the auditorium will be conducted by Rev. Moshe Steinberg. The sermon will be delivered by Mr. Benjamin Hirsh, a member of the Hebrew School faculty.

The Kol Nidre services which usher in Yom Kippur will be held on Tuesday evening, September 30th at 5:30. Rabbi Levinthal will preach on the subject, "Where Is God?" The sermon will be preached immediately after the chanting of the Kol Nidre service. Members are therefore requested to be in their seats before the Kol Nidre service begins.

On Wednesday morning, the subject of Dr. Levinthal's sermon will be "The Jewish Victory Campaign." Yizkor services will be held on Wednesday morning at 10:45 o'clock. The sermon will be preached immediately after the service.

THE CENTER BULLETIN BOARD

ANNUAL MOTHER - DAUGHTER LUNCHEON and FASHION SHOW

given by

THE SISTERHOOD

Wednesday, October
29th at 12 Noon

Subscription \$1.75

Proceeds to Sisterhood Charity Fund

Oppenheim Collins
FULTON STREET - BROOKLYN

will present

A FASHION FIESTA

with the Famous JOHN POWERS Models and the CANOVER COVER GIRLS
—wearing the fashions for every hour of your day.

MRS. MORTON KLINGHOFFER, Chairman — MRS. ARNOLD GOTTLIEB, Co-Chairman

ADVANCE NOTICE

The Famous Center Music Festival at the Metropolitan Opera House will be held on Sunday evening Dec. 14th.

Monday

Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Tuesday

Women 10 a.m. to 11 p.m.
Girls 3 p.m. to 5 p.m.

Wednesday

Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Thursday

Men 5 p.m. to 11 p.m.
Boys
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

Friday

Men 1 p.m. to 4 p.m.
Boys 1 p.m. to 4 p.m.

Saturday

Men 8 p.m. to 11 p.m.

Sunday and Legal Holidays

Men 10 a.m. to 2 p.m.
Boys 2 p.m. to 4 p.m.

GOOD NEWS to WOMEN

Would you like to learn to play

BADMINTON

SHUFFLEBOARD

PADDLE TENNIS

The new season in the gymnasium holds all these new treats for you—plus the usual

PING PONG

HANDBALL

HOT ROOM

BASKETBALL

SWIMMING

STEAMROOM

REDUCING MACHINE

Take advantage of all these facilities—Come down to the gymnasium—join in the fun—learn to play these games and get rid of that excess weight!

DOROTHY MANDELBAUM
Women's Gym Instructor

Center Clubs

The Center Clubs will resume their activities beginning Saturday night, October 4. The clubs are free to children of Center members and to students of the Center Academy, Hebrew School and Sunday School. The following clubs will be organized for the current season:

Junior League — Young men and women of college age. Meets every Thursday night.

Inta-League—Boys up to 18; girls up to 17. Meets every Wednesday night.

Shomrim—Boys up to 16. Athletic, social and cultural. Meets Saturday night.

Center Girls—(up to 15). Social and cultural. Meets Saturday night.

Tsofim—Boys from 13-14½. Athletic and cultural. Meets every Saturday night.

Maccabees — Boys up to 13. Athletic, cultural, games. Meets Saturday night.

Vivalets—Girls up to 13. Arts and crafts, social, cultural. Meets Saturday night.

Candle-Lites—Girls up to 11. Arts and crafts, games. Meets every Saturday night.

Two dramatic groups are being formed, one for those above 14 and one for those less than 14. The dramatic groups will meet on Wednesday afternoon. There is a special fee of \$2.50 for the winter semester for the dramatic group.

The clubs are under the direction of expert leaders.

Sunday School Notes

The Sunday School held its first session of the season on Sunday, September 14th. The curriculum includes history, Bible, current events, customs and ceremonies, Palestinian singing and dancing and Jewish arts and crafts. In addition to the regular classes there is a kindergarten class for children between the ages of 4 and 6. Special rapid advance classes have been arranged for older girls. The faculty consists of the following:

Principal — Rabbi Mordecai H. Lewittes.

Graduation—Mr. Irwin Rubin.

7th Grade—Mr. Sidney Wiener.

6th Grade—Mr. Dideon Goldberg.

5th Grade—Mr. Leroy Lowenfeld.

4th Grade—Miss Phoebe Honig.

3rd Grade—Miss Laura Sorscher.

3rd Grade—Mr. Arthur Feinberg.

2nd Grade—Miss Doris Stark.

1st Grade—Miss Doris Feinberg.
Kindergarten—Miss Sarah Rosenberg.

Music—Rev. Samuel Kantor, Miss Irene Kantor.

Secretary—Miss Berenica Grayzel.

Office—Martin Feinberg.

Classes on September 21st will begin at 10 o'clock promptly. New students are to report to the Beth-Hamedrash. The Sunday School is free for children of Center members; there is a fee of \$10 a year for children of non-members.

Consecration Class to Hold First Session Sunday, September 28th

This year's Consecration Class will be formally organized and will hold its first session on Sunday morning, September 28, at 10 o'clock promptly. Girls who wish to enroll in that class may do so this coming Sunday morning in our school office on the third floor of our Center. Information about the requirements for entry may be secured from the secretary of our school, Miss Grayzel.

Afternoon Hebrew School Now In Session

The afternoon Hebrew School has already commenced its work for the coming season and we are happy to report a substantial number of new pupils who have been registered for this term. Because of the holidays, the committee has extended the time of registration for new pupils and we earnestly urge the members who have children of school age to please enroll them as early as possible.

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Prayer Books

Mr. and Mrs. Louis Brenner in memory of their parents.

Mr. Benjamin Kaplan on the occasion of the marriage of his daughter Gertrude, to Mr. Bennett M. Ber-
man on June 14th.

Mr. and Mrs. Charles Safier in honor of the wedding of their son Arthur, to Miss Rita Korenvaes on June 22nd.

Mr. and Mrs. Sol Sussman in loving memory of their parents.

Taleisim

Mr. and Mrs. David Halpern in honor of the marriage of their children Betty and Hazel.

Enlarged Edition of Friday Night Service Book Now Published

The members of our Center and all who attend our late Friday night lecture services will be happy to learn that Rabbi Levinthal and Rabbi Israel Goldfarb, the compilers of the book "Song and Praise for Sabbath Eve," which is used at our services, published a new and enlarged edition of that hymn and service book. The new volume contains 24 additional pages, including four new and inspiring English services and almost a dozen new hymns and songs which will delight the worshippers. Some of the new songs adopted have become very popular in Palestine, and a number of them have been especially composed by Rabbi Goldfarb for this edition.

It is hoped that the new edition will be ready for use in our synagogue at the opening of this season's services.

Holiday Gym Schedule

The gymnasium and baths will be closed on Monday and Tuesday, September 22nd and 23rd (Rosh Hashonah). This department will reopen for women, as per the usual schedule, on Wednesday, September 24th at 10 a.m.

Congratulations

Hearty congratulations and best wishes are extended to:

Miss Irene Bush, member of the Center Academy faculty, and teacher in our Institute of Jewish Studies on her marriage to Mr. Charles Steinbock.

Mr. and Mrs. Simon Goldstein of 288 Crown Street on the marriage of their son Albert to Miss Ethel Welber on August 17th and on the engagement of their daughter Helen to Mr. Leo Agranoff.

Mr. and Mrs. Nathan Salwen of 135 Eastern Parkway on the occasion of the engagement of their daughter, Natalie M. Salwen to Mr. Lester Maslow.

Sabbath Services

Kindling of candles at 6:42 o'clock.

Friday evening services at 6:45.

Sabbath services, Parsha Nizabim and Vayelek, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the portion of the law.

Mincha services at 6:45 P.M.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- Chafkin, Herman
Auto Club Unmarried
Res. 393 Bristol St.
Bus. 408 Eastern Parkway
- Edelman, Alex
X-Ray Technician Unmarried
Res. 198 Legion St.
Bus. 6th St. and 1st Ave.
Proposed by Al Radutzky
- Frieman, Reuben
Knitwear Married
Res. 916 Carroll St.
Bus. 147 W. 35th St.
Proposed by Samuel D. Spector and William L. Kuhn
- Goldstein, Leon P.
Advertising Married
Res. 625 Caton Ave.
Bus. 270 Lafayette St.
Proposed by Joseph Goldstein
- Harnick, Harry
Dresses Married
Res. 480 Amboy St.
Bus. 213 W. 35th St.
- Koch, Lawrence
Boxes Unmarried
Res. 1370 Union St.
Bus. 47-02 - 31st Place
Proposed by Louis Koch
- Mandell, Murray
Butter & Eggs Unmarried
Res. 975 Washington Ave.
Bus. 317 Greenwich St.
- Ross, Dr. George
Dentist Unmarried
Res. 201 Eastern Parkway
Bus. Same
Proposed by David Tannenbaum and Bert Ross
- Seyser, Fred
Catering Unmarried
Res. 898 Bushwick Ave.

The following have applied for re-instatement in the Brooklyn Jewish Center:

- Horowitz, Ben
Trimings Unmarried
Res. 479 Empire Blvd.
Bus. 65 W. 37th St.
- Horwitz, Benjamin M.
Artist Materials Married
Res. 586 Montgomery St.
Bus. 31 W. 21st St.
Proposed by Joseph Goldstein
- Korn, Jacob
Married
Res. 290 Empire Blvd.

Bus. 450 Eastern Parkway
Proposed by Herbert Denmark and Sid Gold

Sherman, David A.
Real Estate Married
Res. 597 Lefferts Ave.
Bus. 1450 Broadway
Proposed by Maurice Kozinn

Telsey, Mrs. Florence
Res. 1025 St. Johns Place

Young Folks League

The Young Folks League is pleased to announce that it has completed a successful summer season. The members of the League gathered on the Roof Garden every Tuesday night throughout the summer and enjoyed the various activities of the Center.

The League will resume its fall meetings on Tuesday evening, October 7th at 9 p.m.—Election of officers, dancing and refreshments. — Members of the League are urged to reserve the week-end of October 18-19 in order to attend the Brooklyn Youth Conference of the National Conference of Christians and Jews. Membership in the Y. F. L. is limited to single young men and women of the Center. Those eligible for membership are urged to participate in the activities of the League.

Junior Congregation

The Junior Congregation held its first regular services on Saturday, September 13th. The service was well attended and was marked by excellent singing and maximum participation on the part of the members of the congregation. The officers of the Junior Congregation are:

President—Kenneth Amer.
1st Vice. Pres.—Herbert Kummel.
2nd Vice Pres.—Donald Gribetz.
Secretary—Joseph Newman.

Services during the coming week will be held by Kenneth Amer (Shacharit), I. Wechsler (Torah), Leroy Lowenfeld (Summary of Sedrah), Donald Gribetz (Musaf), Mr. I. Levitats (Sermon).

The Junior Congregation is attended by students and graduates of the Hebrew School, Sunday School and Center Academy. Services begin at 9:30 and all are urged to be prompt.

THE FORUM COMMITTEE

of the

BROOKLYN JEWISH CENTER

Takes pleasure in announcing that

MRS. FRANKLIN D. ROOSEVELT

Will speak on October 20th, opening the 22nd Season of the Monday Forums.

The Lecture will be held in the Synagogue. All Tickets will be reserved.

LAMENT

By JOAN KLINGHOFFER

I FEEL sorry for the universe,
Plunged in darkness and despair,
Brandishing its sword, its fire,
Helpless, though it cries for air.
Swirling in its lust for light
In the caverns of the deep,
Struggling in its teaming fury
'Gainst itself, its breath to keep.

Daily Services

Morning services at 7 and 8.

Sunday morning additional service
at 9:00.

Mincha services at 7:00 P.M.

B. J. C. DIARY

For 5702 (1941-1942)

Published by

The Brooklyn Jewish Center

Copies may be obtained at the Center
office, 667 Eastern Parkway, Brooklyn,
New York at 25c each.

CENTER ACADEMY

of

The Brooklyn Jewish Center

A Progressive School for the
American Jewish Child

Rich Course of Study Including

ART — SCIENCE — MUSIC and
INSTRUCTION IN JEWISH HISTORY
AND IN THE HEBREW LANGUAGE



Open For Registration

Perpetuate the Memory of YOUR DEAR DEPARTED ONES

by erecting a

MEMORIAL TABLET

In the

Synagogue of the Center

All memorial tablets ordered now will
be erected in time for the Yizkor
services. Please communicate with Cen-
ter office for additional information

ENROLLMENT CAMPAIGN for MEMBERSHIP

in the

BROOKLYN JEWISH CENTER

*We appeal to all mem-
bers of the Center to make
every possible endeavor to
enroll their friends, rela-
tives and acquaintances as
members in one of the fin-
est Jewish institutions in
America. Give them an
opportunity to participate
in the cultural, religious
and recreational activities
of the Center.*

The campaign will begin on
October 2nd immediately after
Yom Kippur and will be con-
tinued for the entire month of
October.

Members enrolling now will
have their membership dated
as of January 1, 1942, upon
payment of a full year's dues
at the time of joining.



A STRONG CENTER
MEANS A STRONG
JEWISH GUIDING FORCE

A Happy New Year

— from —

RATNER'S DAIRY

138 DELANCEY STREET

NEW YORK CITY



MAX ZANKEL

JACOB HARMATZ

LOUIS ZANKEL

ROSH HASHONAH GREETINGS

Mr. and Mrs. Phillip Brenner

AND THE ORGANIZATION OF

Original **BRENNER BROS.**

Wish their friends and patrons
the best of everything for the New Year

60 DIVISION STREET, N. Y.

OUR ONLY STORE

Mr. & Mrs. Moses Ginsberg

AND FAMILY

1295 PRESIDENT STREET



extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

MR. and MRS.

HYMAN AARON

Children and Grandchildren

extend their best wishes for a happy and prosperous New Year to all the Officers, Trustees, Directors and members of the Center, as well as to their friends and relatives.

MR. and MRS.

JOSEPH I. AARON

extend to their friends and relatives sincere wishes for a happy, healthy and prosperous New Year

MR. and MRS.

LOUIS BRENNER

Harriman, New York

Extend their best wishes for the New Year to all the members of the Center, their relatives and friends

MR. and MRS.

ISIDOR FINE

extend to the Membership of the Brooklyn Jewish Center and to their friends and relatives their sincere wishes for a Happy and Prosperous New Year

MR. and MRS.

JOSEPH GOLDBERG

and their sons

EPHRAIM and ALVIN H.

Extend their New Year Greetings to their
friends, relatives and all members of
the Brooklyn Jewish Center

REV. and MRS.

SAMUEL KANTOR

extend to their relatives and friends their
best wishes for a Happy and Healthy
New Year

KOTIMSKY & TUCHMAN

CATERERS OF DISTINCTION

extend to all Members of the Brooklyn Jewish
Center and their families their best wishes
for a very Happy New Year

RABBI and MRS.

ISRAEL H. LEVINthal

extend to the families of the officers, trustees,
directors and members, as well as to all of
the various staffs of the Center, their
sincerest prayers and best wishes for
a very Happy New Year

May the new year mark the end of sorrow for
our people and the dawn of a new era of
peace and blessedness

Greetings from:

HARRY MARCUS

Manager of Sears Roebuck & Company

Bedford Avenue and Beverly Road
Brooklyn, N. Y.

MR. and MRS.

JOSEPH M. SCHWARTZ

extend to the officers, trustees, Board of Directors and the entire membership of the Brooklyn Jewish Center, their best wishes for a Happy and Prosperous
New Year

HON. and MRS.
IRWIN STEINGUT

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and
Prosperous New Year

**ROSH HASHONAH GREETINGS
FROM THE YESHIVA TALMUD
TORAH OF CROWN HEIGHTS**



THE Board of Trustees of the Yeshiva Talmud Torah of Crown Heights, 310 Crown Street, its members and its faculties, extend their best wishes for a Happy New Year to the Rabbi, the directors and trustees and the members of the Brooklyn Jewish Center.

The Yeshiva of Crown Heights is highly appreciative of the cooperative attitude of its neighboring institution and is thankful for the valuable support which many of its members extend so liberally.

May the Lord bless them and grant them, as well as all the members of our suffering people, a year of true happiness. May this year see the triumph of the cause of justice and righteousness.

HERBERT TENZER, President
S. M. ELOWSKY, Chairman
Board of Trustees

Z. BRANDES, Exec. Director
JOSEPH M. BAUMOL, Rabbi

NEW YEAR GREETINGS

from

MRS. SAMUEL BARNETT
MR. & MRS. HERBERT BARNETT
MR. & MRS. SOLOMON LEVINSON
AND CHILDREN

MR. and MRS.

MORRIS BRUKENFELD

1276 President Street

extend to their relatives and friends best wishes
for a Happy and Prosperous New Year

MR. and MRS.

JACOB A. FORTUNOFF

AND SONS

wish their relatives and friends Health,
Happiness and Prosperity for
the New Year

MR. and MRS.

PINCUS GLICKMAN

AND FAMILY

extend their best wishes for a Happy New
Year to all their friends and relatives

DR. MAX GOLDSTEIN

334 New York Avenue

extends greetings for the New Year to his
friends, relatives and to the Jewish
community in general

MR. and MRS.

DAVID GOODSTEIN

1338 Carroll Street

extend to their friends and relatives and the
Jewish community in general their sincere
wishes for a very Happy and
Prosperous New Year

MR. and MRS.

MORRIS W. HAFT

AND FAMILY

1125 Fifth Avenue, New York
and Deal, New Jersey

wish their friends and relatives a
very Happy New Year

MR. and MRS.

LOUIS HALPERIN

1362 President Street

extend New Year greetings to all their
relatives and friends

MR. and MRS.
NATHAN HALPERIN

748 St. Marks Avenue

extend their New Year Greetings to their
friends and relatives

MR. and MRS.
JACOB L. HOLTZMANN

extend their best wishes for a
Happy New Year

MR. and MRS.
SAMUEL KATZ

959 Park Place

extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

MR. and MRS.
BENJAMIN J. KLINE

1354 President Street

Extend to the officers and members of the
Brooklyn Jewish Center, as well as to their
relatives and friends, their best wishes
for a Happy and Prosperous
New Year

MR. and MRS.
FRED KRONISH
AND CHILDREN

wish their relatives and friends Health, Happi-
ness and Prosperity for the New Year

MR. and MRS.
LEIB LURIE
AND FAMILY

1451 Union Street

extend to their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
BENJAMIN MARTZ
ALVIN and CAROL ANN

Extend best wishes for the
New Year

MISIKOFF BROTHERS

1406 Pitkin Avenue

extend to the members of the Brooklyn Jewish
Center and their families their sincerest
wishes for a happy, healthy and
prosperous New Year

MR. and MRS.
LOUIS PARNES

extend New Year Greetings to all their
friends and relatives

DR. & MRS. HENRY PLOTKIN

883 Park Place
extend best wishes for the New Year

Best Wishes for a Happy New Year

MR. and MRS.
ARCHIE POLSKY
135 Eastern Parkway

MR. & MRS. LOUIS POSNER

20 Plaza Street
extend New Year Greetings to all their
friends and relatives

Best Wishes for a Happy New Year

HYMAN RAYFIEL

208 Highland Boulevard
Brooklyn, N. Y.

MR. and MRS.
SAMUEL ROTTENBERG

extend to their relatives, friends and members
of the Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

MR. and MRS.
JACOB RUTSTEIN

extend New Year Greetings to their
relatives and friends

MR. and MRS.
NATHAN D. SHAPIRO

wish their friends and relatives a
Happy New Year

MR. and MRS.
MORTY SILVERSTEIN

165 East 19th Street
New Year Greetings to our friends
and all Israel

MR. and MRS.
LOUIS WEINSTOCK
135 Eastern Parkway

extend to their friends and relatives sincere
wishes for a Happy and Prosperous
New Year

MR. BARNEY OLCH
of Cities Service Oil Co.

extends to the officers, trustees, directors and
members of the Center sincerest wishes
for a very Happy New Year.

MR. and MRS.
S. MOSKOWITZ
AND SONS

wish their relatives and friends and members
of the Center a Happy and Prosperous
New Year

MR. and MRS.
ALEX BERNSTEIN
AND FAMILY

1503 President Street
Best wishes and a Happy New
Year to all Center members
and friends

MR. and MRS.
ABRAHAM GINSBURG

576 Eastern Parkway
extend to their friends and relatives
and all the members of the Center
their best wishes for a Happy
New Year

NEW YEAR GREETINGS
from
MR. and MRS.
MILTON J. GOELL
347 New York Avenue

MR. and MRS.
MORRIS DLUGASCH

1304 President Street
wish their relatives and friends
Health, Happiness and Prosperity
for the New Year

MRS.
JACOB GOELL
AND FAMILY

extend to the officers, directors and
members of the Center their best
wishes for a Happy New Year

MR. and MRS.
MAX GOLDBERG

410 Eastern Parkway
extend to their friends and members
of the Center their best wishes for
a Happy New Year

MR. and MRS.
JACOB S. DONER
AND FAMILY

wish their relatives and friends, as
well as all officers and members of
of the Center a Happy and
Prosperous New Year

MR. and MRS.
MARK J. GOELL
AND SONS

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
SAMUEL GREENBLATT

41 Eastern Parkway
extend to their friends and relatives
best wishes for a Happy New Year

MR. and MRS.
HENRY H. GROSS
AND FAMILY

751 St. Marks Avenue

extend best wishes to all their relatives
and friends for a Happy and Prosper-
ous New Year

MR. and MRS.
ARTHUR JOSEPH
AND FAMILY

507 Montgomery Street

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
AARON LEWIS

1482 Carroll Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
PHILIP L. LIPSHUTZ
IRA, BARBARA and RAYMOND

extend to their relatives and friends
their best wishes for a Happy
New Year

Best Wishes for a Happy New Year
from

MR. and MRS.
BENJAMIN MARKOWE
AND DAUGHTERS

510 Lenox Road

Best Wishes for a Happy and
Prosperous New Year

MR. & MRS.
KALMAN I. OSTOW
DR. MORTIMER
EVELYN P. & ESTELLE S.

MR. and MRS.
ISIDORE POLIVNICK

395 Crown St., Brooklyn

Extend New Year's greetings to all
their relatives and friends.

Mrs. ABRAHAM POSNER

extends best wishes for the New Year
to all her friends and relatives

Mr. HEYMAN SCHRIER
41 Eastern Parkway

extends to his relatives and friends his
best wishes for the New Year

MR. and MRS.
NATHAN T. SCHWARTZ
AND FAMILY

wish you and yours a Happy and
Prosperous New Year

MR. & MRS.
LOUIS SIMON

1373 Carroll Street

extend their best wishes for a Happy
and Prosperous New Year to all their
relatives and friends and to the offi-
cers and members of the Brooklyn
Jewish Center

MR. and MRS.
SOL SUSSMAN
AND FAMILY

extend to the officers, members and
staff of the Brooklyn Jewish Center
their New Year Greetings

JUDGE and MRS.
NATHAN SWEEDLER

194 Crown Street

extend their best wishes for the New
Year to all their friends and
relatives

MR. and MRS.
BARNETT TANENBAUM

extend to all their relatives and friends
best wishes for the New Year

MR. and MRS.
SAMUEL S. WEISBERG
AND FAMILY

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
HYMAN ABRAMS
404 Crown Street

extend their best wishes for the New
Year to all their relatives and friends

MR.
MORRIS BERGMANN
1030 Park Place

wishes his relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
CHARLES DILBERT

extend New Year Greetings to all
their friends and relatives

MR. and MRS.
HARRY DILBERT

wish their friends and relatives a very
Happy and Prosperous New Year

MR. & MRS.
NATHAN DVORKIN
AND FAMILY

Extend best wishes for the New Year
to all their relatives and friends

MR. and MRS.
JOSEPH FELDT
AND FAMILY
855 Ocean Avenue

extend their New Year Greetings
to friends and relatives

DR. JOSEPH FELDMAN

668 Eastern Parkway
extends his New Year Greetings to all
his friends, to the members, officers
and faculty of the Crown Heights
Yeshiva and the Brooklyn Jewish
Center

MR. and MRS.
CHARLES FINE

919 Park Place
extend best wishes for the New Year
to all their friends and relatives

DR. and MRS.
R. FINKELSTEIN
AND FAMILY

576 Eastern Parkway
wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
HARRY A. FREEDMAN
AND FAMILY

135 Eastern Parkway
extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
MARTIN M. GOLDMAN

763 Eastern Parkway
wish their relatives and friends a
very Happy New Year

MR. and MRS.
SOLOMON GOODMAN
AND FAMILY

596 Montgomery Street
Extend New Year Greetings to all their
relatives and friends

MR. and MRS.
A. GOTTLIEB

1601 Carroll Street
extend New Year Greetings to all their
friends and relatives

MR. and MRS.
ISIDOR GRAY
AND FAMILY

1459 President Street
extend their New Year Greetings to
all their relatives and friends

NEW YEAR GREETINGS
from

MR. and MRS.
JACOB S. GREENSPAN
692 Eastern Parkway

MR. and MRS.
DAVID HALPERN

789 St. Marks Avenue
A Happy and Prosperous New Year
to our friends and relatives

MR. and MRS.
JOSEPH HOROWITZ

25 Eastern Parkway
extend New Year Greetings to all
their friends and relatives

MR. and MRS.
JACOB INKELES

12 Crown Street
extend their best wishes for the New
Year to all their relatives and friends

Mr. BENJAMIN KAPLAN

1632 Carroll Street
wishes his friends and relatives a
happy and Prosperous New Year

Mr. BERNARD KATZ
AND FAMILY

45 East 30th Street
New York City
wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
LEO KAUFMANN

and Daughters
EDITH and BETTY
639 Eastern Parkway
extend best wishes for the New Year
to all their relatives and friends

HOLIDAY GREETINGS
from

DR. and MRS.
BENJAMIN KOVEN

MR. and MRS.
OSCAR S. KURSHAN
GLADYS and JEROME

583 Crown Street
wish you a Happy New Year

MR. and MRS.
HARRY LEVY
DORIS and SHELDON

11 Ludlam Place
wish their relatives and friends a
Happy and Prosperous New Year

DR. and MRS.
PERCY LEWIS

55 Eastern Parkway
extend their best wishes for the New
Year to all their relatives and friends

MR. and MRS.
ISADOR LOWENFELD
AND SONS

258 Sullivan Place
extend their New Year Greetings
to their friends and relatives

MR. and MRS.
MORRIS NEINKEN

543 Crown Street
wish their relatives and friends a
Happy and Prosperous New Year

MR. & MRS.
CHARLES PERMAN

extends New Year Greetings to all
their relatives and friends

MR. and MRS.
HYMAN RACHMIL
AND CHILDREN

1056 President Street
extend to their friends and relatives
their best wishes for a Happy
New Year

MR. & MRS.
I. JEROME RIKER

extend their best wishes for a Happy
New Year to all their relatives and
friends

Mrs. H. SALIT

wishes all her relatives and friends a
very Happy and Prosperous
New Year

MR. and MRS.
JOSEPH STARK
AND FAMILY

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
SAMUEL STARK
AND FAMILY

693 Montgomery Street
extend to their friends, family and
members of the Center their best
wishes for a Happy New Year

MR. and MRS.
HENRY TELLER

1548 Union Street

extend New Year Greetings to all
their relatives and friends

MR. and MRS.
MORRIS D. WENDER

AND FAMILY

1191 Carroll Street

wish you a Happy New Year

MR. and MRS.
I. WIENER

AND FAMILY

68 Sterling Street

extend New Year Greetings to their
friends and relatives

MR. and MRS.
ALBERT WITTY

AND IRWIN

240 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
HARRY ZIRINSKY

550 Crown Street

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. & MRS.
SIMON GOLDSTEIN

AND FAMILY

288 Crown Street

Send their best wishes for a Pros-
perous and Happy New Year.

**THE HYMAN SPITZ
FAMILY**

extend their New Year Greetings
to all the members of the Brooklyn
Jewish Center

MR. & MRS.
LESTER LYONS

wish all their relatives and friends
in the Center a Happy New
Year

OUR ONLY STORE
Hyman Spitz Inc.
FLORIST & FRUITERER

1685 PITKIN AVE.

Brooklyn, N. Y.

**WEDDING
DECORATIONS**
Our Specialty

We Carry A Complete
Line of

Fruit Baskets

for every occasion

**THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST**

TELEPHONE DICKENS 2-4000

MYRA HESS

Continued from page 10

woman, that of Dame Commander of the British Empire it was because she has also joined the ranks of English heroes.

Myra Hess was born in Hampstead, near London, on February 25, 1890, of Jewish parents. She began to study the piano when she was five years old. At seven, she passed the entrance examinations for Trinity College, London. Subsequent music study took place at the famous Royal Academy in London, where she profited greatly through the teachings of Tobias Matthay.

After a long and careful period of preparation, Myra Hess made her debut in London in 1907. She created a deep impression and was immediately invited to appear as soloist with the London Philharmonic in Beethoven's G-major concerto under Sir Thomas Beecham's direction. This performance established her reputation. She then undertook an extensive European tour. Not until she

was recognized throughout Europe as one of the great pianists of our time, did she essay a visit to America. Her American debut took place when she reached the prime of her career in 1922, and her playing was greeted with rhapsodic praises.

Myra Hess has been ranked as the greatest living woman pianist. Her style has an aristocratic quality; her touch is sensitive; her interpretations—particularly of the classic literature—are scholarly and penetrating; her technical resources are consummate; her tone is beautifully projected. She is called a poet of the keyboard because her extraordinary technique is disciplined and is servant to the thought or mood she is trying to project.

America honors the courage of Myra Hess and will wait until happier and saner days return to this world and make it possible for us once again to enjoy her incomparable art and show her our admiration.

BEST WISHES FOR A HAPPY NEW
YEAR TO ALL MEMBERS AND
FRIENDS OF THE BROOKLYN
JEWISH CENTER

MONTROSE INDUSTRIAL BANK

EASTERN PARKWAY AT KINGSTON AVENUE
BROOKLYN NEW YORK

THE RIVERSIDE

Not one bereaved family has ever been denied the advantage
of a Riverside funeral because they could not afford the cost...
and we've been in business for fifty years.

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-6600

FAR ROCKAWAY, L. I.
1250 Central Avenue

FAR Rock. 7-7100

MIAMI BEACH, FLORIDA
1236 Washington Ave.

Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have
arranged to serve your Community. We have at our disposal Chapel facil-
ities in all parts of Brooklyn.

THE Tree Mark Shoe Company
expresses its heartfelt wish
that in the year to come we
shall all be blessed with the
happiness of living once more
in a world liberated from the
Nazi evil.

• • •

TREE MARK SHOE COMPANY

6 DELANCEY STREET (Near the Bowery)

NEW YORK
